THE PACIFIC

VOL. LXV. SAN FRANCISCO AND BERKELEY, DECEMBER 29, 1915 . 52

Pac Theo Sem
Reading Room
2223 Atherton st

GRANT US THY PEACE!

Grant us Thy peace, down from Thy presence falling,
As on the thirsty cool night dews sweet;
Grant us Thy peace, to Thy pure paths recalling,
From devious ways, our worn and wandering feet.

Grant us Thy peace, through winning and through losing,
Through gloom and gladness of our pilgrim way;
Grant us Thy peace, safe in Thy love's enclosing,
Thou who all things in heaven and earth doth sway.

—Eliza Scudder.

Berkeley, Calif.

THE PACIFIC

Established 1851.

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST.

$1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

W. W. Ferrier, - - - - - - - - - Editor
2716 Hillegass Avenue, Berkeley.

SAILING ON.

The gratifying news is wafted over the ocean that the Peace Ship is sailing on, and that a permanent committee is to be established either at the Hague or elsewhere for the promotion of this and other efforts for peace in Europe.

More than nineteen hundred years ago a life craft was launched on the earth which was heralded by the heavenly song:

"Glory to God in the highest
And on earth peace among men."

That life went out soon on Calvary. But an ideal was planted on the earth toward which men and women throughout the world have since that day been moving ever.

There are some who **know** that good will come some time from that peace expedition. If there are any readers of The Pacific who have not the vision to see this, their hearts will surely respond to these lines by F. R. Mastin in the New York Times:

"I cannot help but love the Knight who goes
Unchampioned, derided by his foes
And friends, to seek the White Star of his dreams
In the black night. He only sees the gleams
And, heeding neither laughter nor the sneers
Of sane complacency, his course he steers
Into the starless night. Perchance for him
The gleam will never out of darkness swim,
Yet better, dream-possessed, to falter down
In failure, than to snicker like a clown
Over the dream. God give us grace to see
The grandeur in the soul of Errantry!"

A PEACEFUL PEACE EXPEDITION.

Doubtless there are many persons throughout the country who are of the opinion that the men and women who started out a few weeks ago to bring peace to the warring peoples of Europe had anything but a peaceful voyage. Newspaper articles have endeavored to brand them as unreasonable and as quarrelsome as the worst of the crowned heads and diplomats of Europe.

An article from Mr. John D. Barry of the San Francisco Bulletin staff and a member of the Expedition, cabled from Norway, on the 20th of December, effectually disposes of all such inferences. The pernicious itching of some newspaper correspondents to get for their papers a "story" accounts for the things which have made the peace expedition appear somewhat like a travesty.

Of course there was difference of opinion among the voyagers. But there was no effort to coerce anyone. It seems that Mr. Ford had supposed that all the members of the expedition were of one mind as to peace and preparedness. A second statement which had been sent out by him, but which many had not received because of their hurried departure from home, made it plain that Mr. Ford thought that all who joined the expedition were against preparedness. Accordingly he thought that such a statement as had been drawn up for signatures aboard the ship was proper. As soon as he was aware of the situation it was made known to all members of the party that no one could be expected to go contrary to his convictions. Mr. Barry states that a resolution was then framed by Dr. Aked which "ignored the differences and brought the whole party to its feet in a vote of approval."

Unfortunately, before this happened, two correspondents had gotten their articles off by wireless, unknown to Mr. Ford; and this fact was not ascertained by any one aboard until some time later and when it was too late to make any corrections. One of these was for the associated press, and the "story" was already being printed all around the world when the aforesaid fact was discovered.

It is worthy of note that when Mr. Ford found it necessary to return home on account of sickness he appointed Judge Lindsey, one of the delegates who had declined to sign the statement against preparedness, as one of the executive committee to go on to carry out in Europe the purposes of the expedition.

All in all we think the caption of this article "A Peaceful Peace Expedition," an appropriate one.

TWO BRITISH VIEWS OF THE WAR.

From the latest religious journal received from London we quote the following editorial:

"There is not a truly humane person in Britain who would not thank God if this terrible conflict ended to-day. The recent publication of the total of our casualties chills us to the heart. The loss of life and limb is appalling. It is hardly to be wondered at that many are wearying of the war and dreaming of peace. Yet it is absolutely essential that we should keep a strong hand upon ourselves, and set ourselves steadfastly to continue faithful to the end. The issues must not be confused. There must be no side-tracking. The fact remains, patent and plain, that Germany deliberately provoked the war. Her statesmen have again and again incaustiously admitted this. Scores of German books and hundreds of German newspaper articles supply overwhelming evidence that Germany quite frankly prepared for the conflict. She meant it. Her professors and statesmen have not scrupled to say that Germany's mission is to impose her particular Kultur upon the entire world. These things are beyond controversy. Then the Chancellor's scrap of paper has to be remembered. And to this we have to add the long list of murders, brutalities, and atrocities committed by the German army. It is in the light of all these things that peace must be considered. Peace is something more than the temporary cessation of hostilities. It includes the removal of the causes of conflict. How can peace be thought of while the soul of Germany remains impeni-

tent, and her power to harm remains unbroken."

In another recent issue this London paper remarked: "The struggle between the tryrannical spirit of Prussia which seeks universal domination and the spirit of human freedom has become deadly. We dare not think what would happen were the former to prevail. We must make up our minds that it shall not prevail. In this struggle, surely, we are on the side of God and the eternal right."

We turn from this book to the review department of the N. Y. Times for December the 12th, and find mention of a book by a British statesman entitled "How the Diplomats Make War." The book is an anonymous publication, and necessarily so. But the New York publishers vouch for its authenticity.

The New York Times, a paper not at all neutral, but wholly on the side of the Allies, says that the author holds a high position in the British Government—that he has the most intimate knowledge of Parliamentary and Cabinet affairs. We quote as follows from the review of the book by the New York Times:

"The author's contention is that the devil in all Foreign Offices is as black as he is painted, and that secret diplomacy is the real cause of the present war. He holds that all the warring nations are to blame, but devotes his attention to what he considers the cardinal British sins of diplomacy.

"The primary cause of the war, says the author, was neither the murder of the Austrian Crown Prince nor the violation of Belgian neutrality, but the secret agreement of 1904--which was not made known to the world until November, 1911—wherein Britain, France, and Spain contracted for the partition of Morocco. Germany was excluded from this secret compact, though these countries and Germany were mutually bound by treaty to maintain the integrity and independence of Morocco. This act of perfidy, he thinks, was the first of the cumulative misdeeds which convinced Germany that she was being isolated.

The next great cause of the war, so far as England was concerned, he says, was the 'jingo scare of 1909,' which stampeded Mr. Asquith into a state of alarm concerning the 'enormous development' of the German naval program, and caused Great Britain from that time to force the pace of armament building. He continues:

'We know now that the abominable scare was the work, not of a German Government whose word could not be relied on, but of a gang of British patriots connected with the armament ring on the search for orders and dividends, and supported by a large section of the British press controlled by a syndicate. A Mr. Mulliner once Managing Director of the Coventry Ordinance Company, was the ostensible instigator. In the habiliments of a patriot he started a campaign that fostered hatred and hostility in millions of hearts and minds in both Germany and Britain.

"The vital error of the Premier, we are told, was in believing the word of this interested cligue and in disbelieving the statement of the German Government regarding its naval program. Three years after Germany was seen to have adhered to her word in every particular, The author gives the figure of new German naval construction from 1900 to 1914, showing that the annual total was about 10,000,000, pounds, both at the beginning and at the end of that period, with comparatively little increase between. Beside these figures he sets those of Great Britain, France, and Russia, showing that whereas in 1909 the three were spending 17,352,000 pounds, in 1914 they were spending 43,556,000 pounds for new warships.

"This extraordinary activity of the Entente powers declares the author, was enough to convince Germany of a conspiracy of isolation. He believes there would be no war today if that jingo campaign of 1909 had not misled the British people and Government.

"Meanwhile the armament firms throughout Europe were growing rich. In one year the four leading countries spent more than 250,000,000 pounds for new naval vessels alone. The author believes that when future generations come to make up their verdict on 'the long sequence of error, mendacity, and stupidity which has brought this awful crime to fruition' they will lay the chief blame upon secret diplomacy, the jingo press, the armoment ring, and the polyglot gangs of concessionaries that infest the lobbies of every Foreign Office.

"Sir Edward Grey is credited with a sincere desire to preserve peace, but his policy of secrecy, and of deceiving Parliament itself regarding the nature of the entangling alliances he had made with France and Russia, is declared to have been fatal. He had too much power. The end of England's long struggle for constitutional rights, says the author, has been to set up an absolute Cabinet in place of an absolute monarch."

The Times says further of this book. "In diplomactic matters it attacks the faults of the ruling class in Great Britain in much the same way as 'I accuse!' attacked those of the corresponding class in Germany.

We present in the editorial quotation from a religious journal in London and in this review of the book by the British statesman two views of the war. The first, which is simply a sample of what is appearing all the time in British papers, lays the whole responsibility for the war on Germany.

The second gets at some of the roots of the trouble and indicates what will probably be the estimate of the candid historian a few decades hence.

We have said that this book was, necessarily, published anonymously. Readers of history will understand why. When Cobden and Bright opposed their country at the time of the Crimean war they were denounced as traitors and burned in effigy. Although it was evident later that great good sprang out of their protests, nevertheless Cobden said at one time that he would never again protest while his country was at war, that one might as well try to reason with mad dogs as with any government when once it was plunged into war.

It is beyond intelligent question that a very large majority of the British people believe that their nation is not at all to blame for the war. But there is a large minority which does not so believe. But they dare not declare themselves. Then, too, there are many who stand where Billy Sunday, our much vaunted evangelist, took his stand when he said in the tabernacle meetings in San Francisco, "My country right or wrong." Applicable to all such are those words of Christ to Peter, "When thou art converted, strengthen thy brethren." All will get the vision some day and will know that the world is their country, and not merely some small part of it.

There is coming a day also when there will be greater tolerance than there is now, when men will not be de-

nounced as knaves and traitors and outlawed because of the expression of their convictions.

But those days are not yet. If they were, the Ford Peace Party would find many recruits flocking to it from all the warring nations.

A COMMUNICATION AND AN ANSWER.

San Francisco, Dec. 25th., 1915.

Editor The Pacific:

Referring to your article "The Creed of the Social Worker" I quite agree with the "Philadelphia Presbyterian" that Stelzle's understanding of the Church is deficient.

"He that saveth his life shall lose it, and he that loseth his life for my sake shall find it."

"The deepest meaning of the Cross finds its expression in unselfish devotion to all the needs of men" is now and has been the expression of the mission of the Church from the very beginning. Stelzle says: "Some of us have been thinking of what we can get out of our religion." While this may be true of the type of Christian worker represented by the "Social Worker" it is not true of the great mass of Christian men and women who have spent their lives and substance in the work of the Church, with the one thought of self-sacrificing service; this it is that has made the Church strong in all its history.

You quote Stelzle as saying: "The Social Gospel includes economic justice. It means that underfed women and overworked men must get a square deal. It means that there shall be a more equitable distribution of the profits of industry. It carries with it the spirit of true brotherhood and democracy."

This is but the exaltation of the belly above the heart and soul of mankind. "Labor not for the meat that perisheth, but for that meat which endureth for everlasting life" is not yet abrogated.

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you", was uttered from the Mountain for all time; and Social vision or Social service will never supplant it.

"Whither are we going" is of vastly more concern to the great mass of humanity, than is the supplying of the mere physical needs for this brief period upon earth. What have the great Eons of eternity for me? is the cry of the human soul. I can supply my needs for this three score and ten, but what of the beyond?

The Savior of men came that "Ye might have life and have it much more abundantly". "In my Father's house are many mansions; if it were not so I would have told you" has brought more hope and comfort to masses of humanity than any other utterance that ever fell from human lips.

One of the most pathetic revelations of ignorance is the "Report of the Social Expert". Sometimes, as in the case of the report from Colorado recently published in The Congregationalist, it is almost grotesque and reaches the limit of egotism—to the men who have created industries, who have daily contact with human nature as revealed in the work-shop, the mine and the field. It is difficult to understand how such emanations can ever find readers. The cock-sureness that the remedies for ills which have baffled the philosophers and sages for centuries can be solved by a larger share of the meat that perisheth and the exaltation of the Almighty Dollar, is beyond the comprehension of the student who spends his life in daily contact with the problems which our human nature presents upon every side. And these are not "Social Experts".

Yours cordially,

I, H, Morse.

There are several somewhat astounding declarations in this communication from Deacon Morse.

We are exceedingly sorry that he declares, apparently, against efforts to ameliorate the condition of underfed women and overworked men, and against more equitable distribution of the profits of industry. To cry out for economic justice is in his judgment "the exaltation of the belly above the heart and soul of mankind".

But, surely, no right-minded, well-meaning man would wish to exalt the belly above the heart and soul.

It is true, and it is regrettable, that not a few workingmen are, in their efforts to change conditions, after only the loaves and the fishes. In his day Jesus rebuked all such. When one out of the multitude said unto him, "Teacher, bid my brother divide the inheritance with me", Jesus said in reply: "Take heed, and keep yourselves from covetousness, for a man's life consisteth not in the abundance of the things which he possesseth."

We have no excuse to make for the faults and wrongs of labor. In many instances it is just as selfish as capital is. But each has responsibility. And Jesus', teaching shows that he expected that the kingdom of God would be realized not by an uprising of the poor to confiscate the possessions of the rich but by the generous realization of the rich that the responsibility for removing all injustice rested with them.

When Zaccheus said: "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man I restore him fourfold," Jesus said, "Today is salvation come to this house."

When Mr. Morse calls demands or efforts for bringing about an equitable distribution of the profits of industry "the exaltation of the belly," he arrays himself against the platform of the Federal Council of Churches, which in "The Social Creed of the Churches," states that it stands "for the most equitable division of the products of industry that can ultimately be devised."

We note further that Mr. Morse's idea of the kingdom of God is not in harmony with the prevailing directing thought of the age. The scripture quoted and interpreted by him fixes attention, according to his interpretation, on heaven as the great desideratum and the saving of the soul in the hereafter the great work to which the Church is called; but Jesus told his followers to pray, "Thy Kingdom come, thy will be done on earth as it is in heaven," indicating thus, as in all his teaching, that the kingdom of God which he preached and commissioned his disciples to preach was the ideal world, the perfected world-society, the social ideal, which the national prophets had heralded for centuries.

We are sorry to find Mr. Morse holding so entirely to the individualistic conception of Christianity. The world has passed the stage when people generally will be satisfied with hearing about the many mansions beyond. They want life abundantly here and now as well as hereafter. And if any are entitled to it, all are. And when we say that they want life abundantly now, we are not thinking of the loaves and fishes nor of 'the exaltation of the belly above the heart and soul of mankind".

Mr. Morse says: "I can supply my needs for these three score and ten; but what of the beyond?" Well, he is one of the fortunate! It is known that before the war broke out in Europe a million persons went hungry every day in London—many of them actually starving by degrees. And it isn't necessary for us to catalogue the want and misery all the while in our own country.

Jesus ministered to the body as well as to the soul. And no one can twist scripture so as to show that he didn't come to make possible the best kind of life for the body as well as for the soul.

We have no doubt that Mr. Stelzle took into account all the self-sacrificing devotion and service that have made the Church strong down through the ages, and yet felt justified in saying "Some of us have been thinking only of what we could get out of our religion."

Duties to self loom so large in the eyes of all of us that we are in constant danger of making the duties to others incidental. The profit which we get in business, the salary we receive—to properly live our lives, we think that we need it and must have it no matter how others suffer and skimp in order that we may have it.

Religion, if it is anything, is life; and in each life it relates itself to all other lives. And people are asking themselves more seriously today than ever before, Am I living and laboring principally for self and incidentally for others, or am I regardful of the Apostolic injunction: "Let no man seek his own, but each his neighbor's good?"

We believe that the time has come for Christian people everywhere to search earnestly to ascertain what is principal and what is incidental in their pursuits and courses of conduct—not what is there in it for me? but what is there in it for the other fellow? And then if the proportion is not right, make it right.

PACIFIC COAST NOTES.

At Pendleton, Oregon, a building has been bringing its owner $75 a month from a saloon-keeper. It will be vacant January the first and will be occupied at once for a different business at a rental of $85 a month.

Washington grewers are hoping for a court decision which will allow them to manufacture for sale outside the state. Despite the fact that they have lost thus far they propose to continue the fight against the new law.

At the convention of the Oregon Anti-Saloon League held in Portland the first week in December Umatilla Indians sang temperance songs in their native tongue. They are in full war dress and explained through an interpreter that they were out to scalp whisky.

The First Methodist Church of Los Angeles has selected a new location on Hope street, near Seventh. This is close to the location of the First Congregational. The First Methodist is now located on Sixth and Hill. Its corner there will sell for something like seven hundred thousand dollars. The new lots will cost about half of that amount.

The prohibition law in Washington gives saloon keepers until the 10th of January to ship their liquors out of the state. A Washington paper stated recently that dealers generally were figuring on shipping the costliest of their liquors to California, and that by so doing they could obtain a price nearly equal to that paid by them aside from the cost of shipment.

The library building of the University of California as it now stands cost $840,000. Four hundred thousand dollars will be expended next year for its completion. In the new wing there will be a reading room as large as the one now in use, which seats several hundred persons. The recitation building now under construction will cost $800,000. It will accommodate 3,500 students at one time.

The people in Spokane who have been accustomed to welcome the New Year merrily in a drinking fest, will not do so this year unless they stop exactly at midnight. The city authorities have ruled that liquors purchased before midnight cannot be consumed in any public place after that hour. Heretofore the ruling has been that liquor purchased before the closing hour of 12:30 on week days could be drunk after that hour. Under the prohibition law enacted last year the ruling is different.

Last May a campaign of opposition to the sale of alcoholic candy or chocolate was begun in Oregon. The State Food and Dairy Commissioner ordered the manufacturer to cease selling it, and the matter was taken into court. The article condemned was labeled simply "Centennial Chocolate." It contained 1.05 per cent of alcohol. The supreme court held recently that the fact that the article in question was not only adulterated but also misbranded, rendered the manufacturer amenable to the law and the activities of the State Food Commissioner.

The last monthly bulletin of the California State Board of Health says: "Forty-three samples of eggs were collected during the month. These eggs, in every case, were sold as fresh eggs and the price paid corresponded to the prevailing market price for fresh eggs. Thirty-seven of these samples were not fresh eggs. Many samples contained one, two, or three rotten eggs, and some samples consisted entirely of rotten eggs. Nearly all the eggs that were not rotten were stale. Very few fresh eggs were found in these samples. The other six samples were reasonably fresh." We have here a picture of business as it is found to be not infrequently in the second decade of the twentieth century.

In an address in Portland recently Governor Alexander of Idaho said: "I see that some of your wet business men predict ruin, and say that property will be sold for nothing in Portland. I'll take all that you will sell at that price —and pay you a little more to show you my heart is right, for I wish to open up a store in Portland when it goes dry. I have none here, now, but with Prohibition I want one here. Anyone that wants to offer any bargains in Portland real estate will find me a taker. My name is M. Alexander, address State House, Boise, Idaho. I am not bluffing, and I have the money or the backing to pay cash. Now is the time to sell out, or eternally quit kicking and shut up." In the course of his address Governor Alexander told of his experience not long ago in Eastern Oregon. When certain counties voted out the saloons he bought buildings and banks that were on the market at low figures because of the scare, and in two years' time sold them at an immense profit. The deposits in the banks which he bought were

doubled soon because a larger number of persons were saving money and he sold some of his bank stock to the very men from whom he had bought it, at a profit of 275 per cent.

In the dental clinic of the University of California two dental surgeons are busy from morning to night. The cost to the students is about two-fifths of the ordinary dental charges. The dentists are paid salaries by the University and the students pay to the infirmary on a basis of proportional time. For a fee of $3 each half-year medical treatment is given at the infirmary to each student desiring it. During the month of November 842 men and 677 women students received a total of 4,744 treatments. During the month 88 young men and 33 young women were sick enough to be put to bed in the infirmary hospital. The students find this medical attention a great boon. It is suggestive of something similar for everybody all over the land not many decades hence. It is bound to come, being in the line of evolution and progress. There is no more reason why the students of the University of California should have needed medical attention on such a basis than there is that people everywhere should have it.

The California State Board of Health called attention in a recent bulletin to the inadequate cleansing of soda fountain glasses and recommended the use of hot water and soap, or else of individual paper cups. A Florida doctor says in some health notes: "These glasses are more important than the common drinking cup on account of the frequency of use of such glasses by different individuals and the nature of the material served, most of which is a good culture medium. Practical rules should be adopted for the sanitation of ice cream parlors and soda fountains which would insure clean glasses, ice cream dishes and spoons. All glasses, dishes and spoons should be rinsed first in a solution of chlorinated lime, or other approved disinfectant, and then cleaned and rinsed in running water. Where ther are visible particles of aft, mucus, or dirt, the glasses should be cleaned in a soda solution by means of a brush, and then treated with disinfectant solution and rinsed in running water." But the comment of the California Board is: "This method would be effective only if the strength of the disinfectant and the length of immersion were adequate to sterilize soiled dishes."

In a recent statement emanating from the Secretary of the Washington Anti-Saloon League, it is said: "We will not participate in any crusade of a fanatical nature. Unless there is proof that a man is deliberately violating the law in disposing of liquor to others, we will take no part in search warrant actions. If a man has in his home more than the legal amount of liquor permitted on January 1 and does not attempt to dispose of it to others, he will not be molested so far as we are concerned, for we know the supply will run out some day and then he will be on the same basis as the fellow who, on January 1, has none af all. Neither can any obpection be raised to members of bona fide clubs having legal quantities in their rooms, always provided they make their homes within the club building. On the other hand, those 'clubs' which do not provide bona fide residence quarters for their members come directly under Section 10 of the law, which gives peace officers the right, on complaint of any citizen, to search for and confiscate liquor, to confiscate and dispose of furniture and fittings of such clubs on conviction of its officers, and even to abate the premises. There will be no illegal drug stores. We builded well when we placed the authority to sell liquor in the hands of the druggists for these men have a valued possession—their license from the State Board of Examiners—which they can lose."

Speaking recently on the coming of prohibition in Washington the Rev. Hugh Given of the United Presbyterian Church of Spokane said: "There are three classes of men who will be affected by the loss of the saloon, which has been called the poor man's club. The first class is the men who live in town—fathers, husbands, and the young men—who need no substitute for the saloon. I have noticed that when men cease to patronize the saloon they begin to care for the homes and the children are better clothed and fathers and brothers spend their evenings there. The second class, for which we need make no provision, consists of the criminal element, the thieves, holdups, and burglars, who drift in and make the saloon their rendezvous or loafing place. This class will give Spokane a wide berth when it goes dry. The largest of these is the third class, lumberjacks, miners, men of the construction camps and of the farm, who, because of temporary unemployment, come to town. These fellows are not objects of charity until the saloon gets through with them. They do not want and will not accept anything that savors of charity. They usually have money to spend and are willing to pay as they go. This problem is one that we can not solve. They will adjust themselves to the conditions. These fellows go to the saloons because of the companionship there. In my view, the adjustment of the problem will be for someone to start, on a commercial basis, a place of amusement, including pool and other games these men like, and not a charitable place."

A flourishing mission church in Potlatch, Idaho, is suggestive of what many another community might have if denominationalism were to give way to it. The pastor of this church is N. M. Fiske, a graduate of Carleton College in 1904, and of San Francisco Theological Seminary in 1910. He writes of the church as follows: "The Union Church of Potlatch, Idaho, is situated in a lumber-mill town which prides itself on having one of the largest and best equipped mills in the world. Potlatch harbors a mixed population varying from 1,200 to 1,500. With a resident membership of about 175, representing some twenty different denominations, our church is as harmonious as the average denominational church. Its constitution is patterned after the Moody Church of Chicago Baptism is administered according to the conviction of the candidate. A Scandinavian department ministers to the needs of many who cannot speak English, with an occasional visit by a Scandinavian pastor. No other church except the Roman Catholic labors in this field. The new church building was dedicated three years ago, costing $25,000, and was donated to the work by the Potlatch Lumber Company, which also furnishes its steam heat and electric light free of charge. The auditorium will seat 1,000 people when crowded, and the building's 16 different rooms and apartments furnish ample accommodation for the best Sunday-school work and social life as well as reading room and library for public use, the literary and debating society, and excellent room for night school work which the church hopes to establish for the scores of foreign-speaking men who labor in our

midst. A large new manse, built by the Manual Training Class of the High School, gives the pastor and his family a comfortable home."

The Rev. Dr. Hanson writes from Oakland, to the Pacific Christian Advocate of Portland, concerning the Panama-Pacific Exposition: "It is discovered that about the only people in business who realized much from this year of festive display were the transportation companies and the hotel and rooming-house keepers. Fact is, if ordinary tradesmen and real estate dealers are to be believed, practically all lines of business suffered very materially on account of the Exposition. Why? Because there was such a craze over attendance, and so much money was absorbed in admission fees, side-shows, carfares, etc., that little was left for the purchase of commodities or lots, or payment of grocery and other bills, and therefore business folk in general gave a sigh of relief when it was all over. Of course it is altogether likely that in the course of a year or two, a considerable number of well-to-do people who visited the Exposition and other points on the Coast may decide to come out this way for permanent residences, and that will be some advantage to all concerned. But thus far, despite the glamour that attends a great aggregation of exhibits, folders, banners, bands, and fireworks, California has been feeling the pressure of hard times in an unusual degree, and probably the bottom has not yet been reached." Dr. Hanson expresses the judgment that it would probably be conceded that this was one of the cleanest expositions ever held. He sums it up thus: "No drunknesses, no disorder, no forcing of bars and liquor booths under the gaze of visitors, either in the many palaces and state buildings of the main aggregation or on the Joy Zone. These are chief in the moral credits of the Exposition. And there was the Y. W. C. A. with its fine cafeteria, rest rooms, information bureau, and its special services for girls and others in the "Zone," and there was the great "tabernacle" over near the center of the city with sittings for several thousand people, where fine evangelistic services were conducted under the general auspices of the Church Federation. But for all that, a heavy moral discount stands against this Exposition. Why? Despite all its attractive features and its fine attempt at respectability, it was from start to finish a great Sabbath-breaking institution, run for the sake of commercial gain, and when God was recognized at all, it was only by way of compliment, and with no manifested purpose to obey His laws. One of the most melancholy things about it was the fact that large numbers of professed Christians, many of them Methodists, visited the Fair on Sunday, and apparently thought they were doing no harm. If there was any general and pronounced protest against this, aside from what our good Bishop Hughes offered at a great social function in San Francisco last winter, the writer has failed to note the fact. Thus has the moral fiber of our religious life been weakened, consciences have been dulled, interest in spiritual things is at a lower ebb than usual, and we are apparently farther from anything like revival power than for many years past. Spiritual death is likely to prevail until repentance takes hold of our people."

The Rev. Dr. Henry M. Campbell will come from Phoenix, Arizona, early in January to the pastorate of the First Presbyterian Church of San Jose.

CHRONICLE AND COMMENT.

The Brick Presbyterian Church, New York, will erect a dormitory for young women at a cost of $150,000.

A son of Dr. George Adam Smith, the eminent Scotch theologian, is among the killed in the war in Europe.

The Rev. William Sunday is to go to New York in January, 1917, for a three months' campaign. One hundred churches will guarantee $1,000 each for a tabernacle and other expenses. The Chicago campaign has been postponed to September, 1917.

Last summer a party of friends made an automobile tour through Indiania, and as they entered a town or village would guess from its appearance, before they reached the business section, whether it had saloons. In only one instance did they fail to hit the mark.

For years one of the finest business rooms in Miles City, Montana, was used for saloon purposes by a man named Kelly. But in a few weeks "Saloon-keeper Kelly" will become "Banker Kelly." The bank will be in the room long used for a saloon. The American Issue says: "This does not look as though Prohibition has worked a calamity in Miles City. Mr. Kelly will be employed in an honorable business. The building will be used to build up the commercial interests of the community. The bank will employ more men than did the saloon. The rental of the building will not be decreased and the money invested in the enterprise will be increased many fold."

The Louisville correspondent of the New York Post writes that a sidelight on business just now is the probable effect on selling efficiency the trying to secure war orders is having. One manufacturer said the other day that his best salesman was simply ruined by the asignment he had been working on for the past six months. "I sent him East to get some war business," he explained, "and he has been staying at the Waldorf and hanging around the offices of J. P. Morgan & Co. most of the time since, trying to probe some business loose from the powers that be. Trade here has picked up so much, though, that I don't care much now whether we get any of that foreign business or not; but my salesman is still on the job, writing in hopefully two or three times a week that the big order is just around the corner. He's been living in that rarefied atmosphere so long talking big numbers and breathing in the atmosphere of high finance, that I don't have the nerve to send him down to see the nearest hardware dealer about an order for $23.96 worth of nails. The least he will want to sell hereafter will be battleships; and I haven't any of those on my stock-sheet. It's tough to see your best men spoiled for regular work by that sort of thing, and I suppose we'll have to chalk it up as one of the casualties of war!"

Since the war broke out in Europe papers have been suspended or certain editions destroyed, both in Germany and in England, for various reasons. There were appearing in their columns things that were objectionable to the authorities. Usually the objectionable articles have been in condemnation of the war or in criticism of the way it was being conducted. But at last, astonishingly of course to many, a paper has been prohibited further publication in Germany because of an article hostile to any form of peace unless Germany should retain all the occupied territory. The in-

formation to this effect comes by way of London from the Amsterdam correspondent of the Exchange Telegraph Company. We who believe in more freedom of speech than is allowed in Germany can see no good reason for this suspension of a paper on such grounds. But the action is significant, as are also the recent words of a Socialist member of the Reichstag: "Gentlemen, do you really desire that out of this slaughter, which all have regretted, there shall finally come as a result a Europe which is a heap of ruins? We demand the rejection of all plans of conquest, from whatever side they may come and in whatever form they may be expressed." And the declaration in connection was that this member of the Reichstag believed that in his attitude against conquest and annexation he was at one with an overwhelming majority of the people.

HOW WASHINGTON GLADDEN VIEWS THE FORD PEACE EXPEDITION.

Speaking in the First Congregational Church of Columbus, Ohio, recently on "The Peace Ship and its Mission," Dr. Gladden said:

"That this expedition will have any immediate effect upon conditions in Europe may seem highly improbable. But it has happened more than once that God has chosen the foolish things of the world that he might put to shame them that are wise, and the weak things of the world to confound the strong; and it is not impossible that some vital word spoken by these humble persons may open the ears of the deluded millions and show them the fatuity of looking for peace among the fragments of broken and maddened nationalities. They go forth with the belief that there are great numbers in all the belligerent nations who are sick of the war, and who do not believe that a continuance of it will gain for them any advantages commensurate with the frightful price they are paying for them. Naturally those holding such opinions are silent.

"But I can conceive that there might be among the leaders of either side a recognition of the fact that the psychological moment for ending the war is at hand. After 16 months of the worst carnage that has ever wasted Christendom, there is no decision in sight. One side has the larger present gains to show, the other side the greater reserve power. Neither side could be taunted with seeking peace through fear of failure. Either side could say with assurance: "We are not beaten; we shall not be beaten. We can carry on this war for a year, two years, longer." That means the loss of 10,000,000 more lives, the devastation of many more of the lands of earth, the heaping up of a load of indebtedness which the people of the different nations cannot, and probably will not, carry.

"At the end of that time the questions to be settled by reason will probably be more difficult than those which confront us now. Why not stop fighting now and see if we cannot find a modus vivendi? Come and let us reason together. We have seen that the arbitrament of war is insane. Let us try another way. We cannot, we must not, think of crushing or exterminating one another; that is madness. We must all have our places in the sun, great nations and small. We must divide up this crushing load as equitably as we can and band ourselves together to work for the common good."

That either the central powers or the entente allies could at this moment issue some such statement as this with no loss of prestige, but with immense gain of the respect and friendship of the civilized world is not, I think, incredible. That the other side would be constrained to accept the proposition, I am confident. And this would end the war and lay the foundations of permanent peace.

That either of them will have the sagacity and the magnanimity to do this thing I am not predicting. But it would be the supremely rational thing for either of them to do, and some such outcome as this is what the peace ship would bring if it should succeed in its mission.

This present world is disposed to pronounce these voyagers crazy—a shipload of cranks. I venture to predict that within a century the verdict will be that they were a million times more rational than the crowned heads and chancellories who are responsible for the origin and continuance of the present war.

THE SOUTH AS IT WAS A YEAR AGO AND AS IT IS NOW.

A southern correspondent of a New York paper contrasts the south as it was a year ago, and as it is now, and indicates a strong wave of prosperity. We quote:

"Run over the list of things that the South is chiefly interested in—say, cotton, lumber, coal, iron. The cotton market isn't feverishly active, nor are prices still rising. But they are high enough to insure profitable operations for the planters; so that's all right. Look around at the cotton mills, especially the knitters, and you will get an idea of at least some involuntary benefits which Kaiser William conferred on the South when he went to war. German hosiery mills had previously been supplying the bulk of the cheap goods for the United States, as well as for other countries; now the mills in eastern Tennessee and elsewhere are running night and day in an effort to keep pace with the demand.

"Incidentally, they were among the first to feel the effect of an export demand developed by Germany's failure to keep on supplying it; and South American business is going to be easy for them to handle, provided transportation facilities are developed and the Germans remain interned—a rather difficult combination. However, the point is that these knitters are getting domestic trade that formerly went to the people on the other side, and they are having all they can do to take care of it.

"Perhaps the East may have heard about the French Government buying fifty million feet or so of yellow-pine boards for use in making trenches, and so forth. The Russians are said to be in the market for an equal amount. So the pine market has simply gone crazy, according to those who are having to figure it out. It has been jumping, and retailers who a few short months ago were telling salesmen to take their hoops and roll away are now begging these same salesmen to please ship a few cars of stock. The mills are getting more business than they know what to do with, and most of it is at higher prices than they had any idea of, a little while ago.

"Southern iron manufacturers are starting up furnaces which have been idle for some time, a sufficient indication that present prices of pig iron are profitable, and Southern

coal operators are organizing to sell their product abroad. Southern foundries and machine-shops have been getting most of their war business indirectly up to this time, in the form of orders for parts and subcontracts; but only last week a Chattanooga concern got a million dollars' worth of business from the Allies, and will be busy for some time to come making 4½-inch shells. Another Southern concern is building a lot of lathes for use in making munitions of war; and the purchasing agents of foreign buyers have been scrutinizing the actual manufacturing resources of every concern which wants to share in the war orders very carefully. But enough are coming to the front in the South to insure getting a big slice of this trade.

"It has been a long time since so many factories in this part of the country were running at night; and inasmuch as sane manufteurers do not work night shifts for the fun of the thing, but because they have so much business and such profitable business that they are justified in upsetting routine and normal habits of work and living, it goes without saying that the financial results are going to be worth while."

WHY I AM NOT A CHRISTIAN SCIENTIST.

D. K. Fox, Pastor of First Congregational Church Pasadena

In submitting this discourse for publication, in response to many requests, I wish to say that I have tried to set in order my own thinking in regard to Christian Science, not in any argumentative mood or with any controversial spirit, but in the hope that to some who may be confused I might be of real help by showing that just plain Christianity is adequate for all our needs. I am not dealing with personalities but with principles. My personal relations with Christian Scientists have been most pleasant. I have officated at the funerals and weddings of many of them. Christian Science readers and lecturers cannot perform the marriage ceremony, as they are not ordained; as to funerals, however, the Christian Science reader often does conduct a burial service—somewhat inconsistently it would seem, for as a church no provision is made for this, since death is not recognized as a reality.

Many of the things that are said by Christian Science lecturers in the addresses they deliver are good. Much of what they say might be said, is being said, from many Christian pulpits. These men sent out by the mother church after submitting their lectures to those in authority go all over the land delivering the same lecture in each place. Apart from the lectureship, there is no preaching in Christian Science churches. They read **Science and Health** and the Bible. The relative place of importance given to them is seen from the fact that the first reader reads from Science and Health and the second from the Bible.

But it is not with methods of worship that I am concerned. Christian Science submits a program. It proposes a scheme, it proffers a system of teaching; and it is these fundamental teachings about God, reality, prayer, sin, sickness, struggle, serenity, that I wish to examine impartially in the light of the New Testament and of Christian experience.

The Fact of Sin.

To the individual consciousness there comes as the result of certain actions, a sense of wrong-doing and of guilt. It is when we come into the presence of Christ that the true nature of sin is disclosed. It is shown to be a departure from the divine ideal, revealing itself in a twofold aspect. The first element consists in doing what ought not to be done or leaving undone what should be done, and the second is the consciousness of having so sinned. From the moral point of view, sin is seen to be guilt; from the religious point of view, sin is estrangement, separation. From the viewpoint of man's character and habits sin is depravity and from the view-point of the divine government, sin is rebellion. Sin as we find it among men, is a fact. You can see it in men's faces, hear it from their lips, behold it in their actions.

The social consequences of sin are seen in the general subjection to evil and the inethical results of wrong-doing. The perceptions are blunted, the will is weakened, and there is what the Bible calls, blindness, darkness, bondage, guilt, depravity, sin and death.

To say that sin is an illusion, that it has no existence in fact, does not help the matter; you cannot escape the consequences of sin by simply calling it a different name. To say that there is no evil amounts to a self-contradiction. The evil persists because it exists and that is why we are trying to get rid of it; and simply to say it is an illusion of mortal mind is to reason in a circle.

It was John who said, "If we say we have no sin, we deceive ourselves and the truth is not in us." And it was the devoted Paul who declared, "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief." The vital truth that these men teach is that Jesus Christ came into the world to redeem us from sin.

Imperfect Views of God.

The word "God" has a different meaning in religion and philosophy. In philosophy it means the absolute, ultimate reality in the universe, however that may be conceived. In religion it means the unseen being upon whom man believes he is dependent, to whom he offers worship and from whom he invokes help. The religious man says that unless God be master of the world the practical needs for which he seeks satisfaction cannot be met. In religion we think of God as a personal, absolute being. But a third element enters into the Christian's view of God, for Christ shows us the character of this personal, absolute one, revealing Him as our Heavenly Father. Thus the Christian view of God has three elements in it, absoluteness, personality, Fatherhood. All these are necessary to a complete Christian conception of God. What the idealists call spirit, what the positivist calls blind force, what the agnostic calls the unknowable, what the Christian Scientist calls "Principle," that the Christian affirms to be the "God and Father of our Lord Jesus Christ." To define God as "incorporeal, divine, supreme, infinite mind, Principle" is not to advance but to go back. "Principle" cannot love, act. It is not enough to believe in a supreme "Principle." It is not even enough to believe in God. Savages believe in God,—in a kind of a God. In Christ we have the concrete summary of a God-loving life, and through Him we experience God rather than trying in a blind way to figure Him out scientifically or philosophically.

To think away all finite limitations and then affirm of the abstraction which remains that it is "Principle" does not help us in our understanding of what God is. You cannot explain the world by thinking away all that is most meaningful in experience and then baptize the colorless residuum as "Principle." To hold an intellectual conception of an impersonal "Principle" until it becomes an autosuggestion will never give the heart the experience of conscious oneness with the Father and the sense of personal nearness which belongs to His children. Those personal, intimate features which were so prominent in the teachings of Jesus and His disciples fall into the background when their place is taken by "Principle." The thing that has given the Christian idea of God its distinctive character is the teaching of the Father's pity, love and mercy in behalf of his erring children; and this note of fatherly interest is given its supreme illustration when on Calvary we see that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Here you have the living illustration of what the teaching means. Christianity teaches the redemptive love of God, his fatherly pardon and grace.

Reality.

This Christian view of God and the world has another bearing. According to Christian teaching the world is not simply a part of God. It has real existence apart from Him. It is the object of His interest, His care and His love. The reality of the outer world is established by the fact of consciousness. We distinguish between subject and object by the acts of the will with its experiences and resistance, when we choose and refuse, and by our religious experience which contributes its evidence in the sense of duty, stewardship and worship. But real existence is not

confined to the world of person. It extends to the physical universe. By contact with it we realize our personal life. Christ taught that the Father cared not only for men, He cared for the birds and the flowers. Here we meet old philosophical theories of reality. The first theory is that reality is that which has existence in and for itself. The second theory recognizes as real only that which the mind itself contributes. Now to lay down as a rule of faith and action the philosophy that you must not consider anything as having existence or reality except that which the mind contributes, and that you may ignore absolutely everything else is to empty words of their natural meaning. It matters not to which school of philosophy we may join ourselves. we know that "the objects of experience, these things and persons about us, whatever may be their ultimate nature, are facts with which we have to adjust ourselves in order to live. The order of external nature is something we cannot escape. Whether we shall call experience real or not is a matter of very little importance, providing we observe that, whatever we call it, it has to be recognized just the same, and that we have to adjust ourselves to it, under whatever name, if we are to live. It is a mistake to fancy that our metaphysics is the source of the experience, or that it in any way makes the experience real or unreal. The exeprience stands absolutely in its own right, whether the metaphysician can make anything out of it or not. "We may say that disease and pain are not realities, meaning thereby that they are not substances. We can also say that sin is not a reality, evil is not a reality, death is not a reality, and as substantive facts, of course they are not real. Or we might say with certain pantheistic philosophers that the finite is not real, meaning thereby that over against the infinite substance, finite things are transitory or dependent, but all these statements are metaphysical and have no bearing upon the reality of experience. Disease is not a substance, but it is a condition nevertheless from which we suffer. Death is only an event, but still it is appointed unto all men once to die. It is plain that these things remain whatever name we give them and that we have to adjust ourselves to them whatever our metaphysics may be." Hunger, colds and divers other unpleasant facts may be classified as illusions, but they have to be dealt with and ministered to or we suffer the consequences.

Christian Science Idea of Disease.

In the light of this reasoning it is easy to understand the Christian Science idea of disease. They say it does not exist. The real man is not sick. But if one is not sick, why take a treatment, why resort to the healer? The fact that a man takes a treatment is an acknowledgement that something is sick. You cannot deny a thing until you recognize it, and to deny it is to recognize it. Diphtheria, scarlet fever, smallpox, bullets, may not be considered real, but to ignore them is to do so at one's peril. Anesthetics, antiseptics, antitoxins, have ministered and are ministering helpfully, but according to the Christian Science philosophy they are delusions of mortal mind.

Page 76, Science and Health, we read, "The so-called laws of health are simply laws of mortal belief. The premise being wrong the conclusions are wrong. Obedience to the laws of health has not checked disease."

How then would Science and Health account for the fact that from the ten-mile zone along the Panama Canal we have driven the mosquito that spread malaria and yellow fever and made it impossible for the French to build the canal. Now that we have gone in and applied scientific methods whereby these life-destroying forces were eliminated the lives of our men have been saved, the canal has been built and the Canal Zone has been changed into a healthful strip of land, but according to Christian Science this is all "piffle."

Now follow the statement quoted above for just a moment to its logical conclusion.

Never mind about rotten tenements which breed disease and death. Abolish the Anti-tuberculosis League. Instead of sending a visiting nurse into the homes of the poor to aid them in their heart-breaking struggle against disease, give them absent treatment. Never mind about public drinking water, let it be stagnant, putrid with typhoid germs. Why be particular about the drinking cup? Germs, tumors, ulcers, inflammation, are all dream shadows of mortal mind. Arsenic is only poison because we think it is so. If you put your hand on a hot stove or take hold of a live wire, the supposed information suggesting that you are hurt and that you'd better let go is not to be accepted. It is an illusion of mortal mind.

Once more, pay no attention to sanitation in city, school or home. Tell the Board of Education to cease safeguarding the health of children in the public school by wise medical inspection. Clean food, pure milk, pure air are simply delusions of mortal mind. Enlarged tonsils, adenoids, defective nasal breathing, decayed teeth affecting mastication and the assimilation of food, astigmatism, making the vision imperfect—these are only imaginary handicaps under which many of the little people are trying to do their work. When educators say that if a boy does not learn his lessons or is disobedient to the rules of the school it is quite as often due to some physical condition for which the lad is not responsible, as it is to lack of interest in his work, they are dreaming.

This is the gospel of health according to Mrs. Eddy. Of course it goes straight in the face of the service to which the brainiest, sanest and most useful men and women of our country are giving themselves.

"So long as this propaganda operates in a Christian land, as a parasite upon Christianity itself, in a condition of society already permeated and uplifted by Christian truth, its fruits are not so apparent. But transplant it to some dark corner of the world that is still in the misery and filth and degradation of heathendom, insist that it be consistent with its own teachings and let it stand upon its own merits. What should we find? Either that the absurdity of its pretenses would drive its followers into active combat with the evils forced upon their recognition and lead them into a practical, working Christianity or there would result just such conditions as prevail in India today, —no sympathy for the starving, no hospitals, no orphanages, no practical ministrations to bodily needs."

Now if any wish to believe and act upon such a program as Christian Science lays down, of course they have a certain right to do so. That is, if they wish to believe it for themselves alone. But we are not alone in this world. We are members one of another. There is a community life with its social obligations and responsibilities. A friend told me of an interview he had wth a Christian Scientist. Two of his children had choked to death with diphtheria and the mother also had died. Two hours before her death neighbors who wanted to help and who made kindly inquiry were told by the Christian Science practitioner that she was perfectly well. Notwithstanding all this the Scientist was explaining to my friend what a "wonderful thing" Christian Science is. Recently a little girl of twelve died from the effects of peritonitis. She had been treated by a Christian Science practitioner. After the child died a doctor was called in to make out the death certificate. He talked with the mother who said the little one was all right only she had "passed on," and when the doctor told her it would be necessary to call in a coroner's jury to determine the cause of the death and that the child had no doubt suffered untold agony which might have been relieved, the real situation dawned upon the mother. One cannot contemplate such a spectacle without feelings of pity and revulsion.

It is not easy to see why a Christian Scientist should visit the dentist at all, but I am told that dentists like Christian Science patients because they "do not make a fuss," their self-control arising presumably from the fact that they do not acknowledge the presence of pain. Many who are not Christian Scientists can sit in a dentist's chair and control themselves sufficiently to keep from "making a fuss," but it is not necessary for them to deny it, to say it doesn't hurt,—everybody knows better.

Just because I have a mind and can and do take myself in hand in self-control, it is not necessary for me to conclude that I am only a thinking machine. Jesus said the body was the temple of the Holy Spirit. I do not despise or ignore the temple. This mortal is not yet clothed upon with immortality. This earthly house is not yet dissolved. I live in it. I will do all I can to keep it in its best condition. If I step on a nail I will do everything in my power through right thinking and right action to avert blood-poisoning. I will use the antiseptics which scientific research has placed at my disposal and for the discovery of which I thank God. Not to do so is to knock the props from all accepted standards of common-sense.

When thus you look into Christian Science from a practical point of view, it does not make things clear to you. It is simply a system of healing based upon the old philosophical concept of the non-existence of matter. Its leading principle is that there is nothing material in the universe, matter does not exist. It puts even the things that everybody does know into words nobody can understand, and when you ask for an explanation you are told you do not understand; that you are not sufficiently advanced to demonstrate or that you are opposed to the truth and it is the opposition of your mortal mind and not the teaching that caused the failure. Is it not plain that the interpretation of the ordinary experiences and facts of life as given in Christian Science does violence to almost every known tenet of truth that enters into human consciousness? It is not a complete program of living, it is very imperfect and unsatisfactory. It does not face all the facts, it simply ignores them.

Results.

But I am reminded that they get results. Yes, they do get results. Many of the cures of Christian Science are simply the cures of self-limiting diseases which run their course and eliminate themselves. Our mothers got results when with home remedies, love, sympathy, wise counsels, cheering words, prayers, rest, fresh air, and wholesome food, they tenderly nursed us back to health and strength again,—but they did not advertise. Our doctors too get results. If our papers were to print for just one month the cures that have been accomplished under the direction of our high-grade accredited physicians, we should not hear so much about Christian Science cures. And do we not see that the chances are greatly in the doctor's favor when we reflect that the wise, honest Christian physician has at his command not only the most potent agency employed by the Christian Scientist, that of suggestion, but in addition his years of study of the human anatomy and his skilled knowledge of physical conditions?

But there is a class of people to whom Christian Science makes a particular appeal, although as I have intimated, the special remedial agency used in Christian Science is just as freely at the command of the ordinary physician and Christian. This class of patients have had trouble and are discouraged. They have a case of nerves and are despondent. They are anxious about many things, and anxiety slays happiness, wastes, wears, makes the world old, wrinkled and gray. These good people have never carefully and prayerfully looked into the comforting truths of the Christian faith. They have never thought deeply nor accurately about the fundamental things of the Christian religion. So they are dissatisfied and as a friend very aptly put it, "the moment it comes hard to believe the sweet reasonableness of Christianity, that moment it becomes easy to believe a lot of things that are a great deal more unreasonable." To such people in such a mood, Christian Science comes with its promises of release. The practitioner sits and silently argues against the belief of the mortal mind of the patient about pain, sickness and fear. The practitioner declares "the allness" of "God," "Good," "Principle." Through constant reiteration and through repeated suggestion there is lodged in the subconscious mind of the patient an impression of power. Calm, quiet, and repose, a state of mind conducive to health, awaken hope, reinforce the will, produce a sanative influence, arouse into activity the latent forces of nature and the patient gets well. In other words it is the power of suggestion. It is a declaration of independence from an imaginary something that had no existence in fact. You simply take yourself by the collar, lift yourself out of the "dumps" and forget it. That is not a bad thing to do. Within certain limits it is a mighty good thing to do. It is a truth which many people need. There are health, help, encouragement and recovery in it. But it is a truth which most of us are able to supply out of our own inner consciousness, and which the Christian church of today needs to emphasize more and more for the sake of its weaker ones.

Prayer.

However, that is not prayer. Certainly it isn't prayer according to the teaching of Christ and the example of the apostles. A mere statement, declaration or denial is not prayer as the disciples prayed on the day of Pentecost and as our Master prayed on the mountain and in the garden. Along with the thought of sufficiency through the supremacy of mind over matter, the Christian in prayer and communion with the Heavenly Father seeks strength of purpose, re-enforcement, renewal. He prays to be lifted above the belittling ambitions that might hinder the larger life. He knows the fundamental conditions of life are food, exercise, peace of mind and trust in God. He holds fast the truth that "your Heavenly Father careth" and he too is solicitous for the welfare of those about him. This helps him maintain a proper balance, a true proportion, a right attitude. He is not a stoic, nor does he worry. He is not anxious. He is calm in his soul. He puts a cheerful courage on. He prayeth to the Father which seeth in secret. He believes that they that wait upon the Lord shall renew their strength. He lives the victorious life.

Value of Struggle.

This brings us to the consideration of another instance of the imperfect accounting of facts in the teachings of Christian Science; namely, its denial of the value of struggle and of the moral worth of the conditions of adversity. Sometimes I think this is the most fundamental fallacy of all. The aim of life seems nowhere to be quiescence, but achievement through struggle. The achieving portion of the human race, those most worthy as neighbors, parents, and citizens, are the striving sort. The noblest part of the life we live is its barely victorious experiences—its hazards that win, its successes purchased at the cost of striving, its demands upon our powers that put our mettle to the test. An orchestrion is a clever mechanical device. The tuning up of an orchestra is not a very peace-inducing experience, but in the end, when your orchestra is tuned and trained, shades of musical meaning and heights of aspiration are evoked such as no mechanical device can ever produce. It is better to be a free agent, wearing the scars of battle, hearing Him say "Well done!" than to be a mere machine. You do not need to ignore any of the facts of life in order to get peace and live triumphantly. Jesus did not. He faced them all. The cross, the spear, the nails in his hands and feet, and then said, "I came to do thy will," "I do always the things that pleaseth him," "I am not alone," "I have finished the work thou gavest me to do," and having won this peace for himself, he turned to his disciples and bestowed it upon them as his final bequest, saying, "Peace I leave with you. Let not your heart be troubled," "Be not anxious," "Be of good cheer." We too, following our Lord, can say, "In the time of trouble he shall hide me in his pavilion, he shall set my feet upon a rock. Therefore will I sing praises unto my God." Look at Paul! Unheeding perils, pain, weariness, with singleness of purpose, giving himself to the spreading of a gospel too glorious to be substituted by anything else, saying, "I know whom I have believed," when stoned, flogged, imprisoned, shipwrecked, exclaiming, "None of these things move me"; in the midst of reverses, persecutions, distresses, proclaiming, "I can do all things through Christ which strengtheneth me," going forth to martyrdom, calling back from the dungeon, "I have fought a good fight"; from first to last telling every man that the thing that made his life count was when on the Damascus highway, convinced of the genuineness of the claims of Jesus Christ, he surrendered his life to Him, and was striving to follow His example. This made him a Christian. This gave him hope and help. In all the range of literature there is nothing that can approach the prison letters of Paul in which he declares on the ground of his own experiences that there is not a situation in life where faith in Jesus Christ and prayer and praise cannot dispel the gloom and bring in the sunshine of God's love. We all know Christians whose faces show the peace of many battles fought and won. So diamonds are made of charcoal.

The Gospel of Health.

But it is asked, how are we to care for ourselves—what is the gospel of health? I reply, in seeking to live our lives to the best possible advantage there are at least three ministries of which we may avail ourselves.

The first is medicinal. Students of biological research have ascertained the existence of certain fixed principles. The germ of diphtheria, for example, always produces diphtheria, never smallpox. The germ of tetanus always produces lockjaw, never pneumonia. Now our bodily organism is a part of this biological world, and is therefore subject to

its laws, forces, movements. We pass through the various stages of birth, youth, maturity, old age, decay, death. Antitoxins have been discovered which stay the ravages of infection, poison, diseases; the surgeon corrects defects and removes physical conditions which make it possible for nature to do the healing; and to ignore these fundamental truths, to close one's eyes to the results of ascertained scientific facts and to refuse their co-operation is absurd.

The second agency in the ministry of health is mental. People become sick through business worry, they give up in defeat through discouragement. They suffer from so-called nervous diseases, they die through disappointment. Manifestly, these people cannot be treated medicinally. Worry, disappointment, melancholia and the long train of physical disorders which accompany them cannot be cured by drugs. These people need to be shown that there is a way of escape. They must be taught to put first things first. Hope must be revived. They must be made to see that peace cannot endure if it is founded on the shifting sands of circumstance. Their thought life needs to be set right and regulated. Their mental world needs to be recreated. By replacing their chaotic thought with well-ordered truth a sense of safety and assurance brings peace and hope. They now heed the advice of the apostle, "Whatsoever things are true, pure, good,—if there be any virtue, if there be any praise, think on these things."

But the fundamental redemptive agency is always spiritual. Every one who knows anything about life knows that some of the saintliest souls on earth have been great sufferers. This cannot be accounted for by saying that their suffering is the result of mistaken human thinking and that if everybody would unite in thinking and saying that they are well they would be well. If any one in all the world thinks God's thoughts after Him it is these saintly, sensitive souls. What a glory they shed on our way!

On the other hand, everybody knows that much sickness, suffering and death is the result of sinful living. Intemperance, immorality, anger, hatred and revenge result in moral depravity and physical disability. "The way of the transgressor is hard." To convert such an one from the error of his ways, to bring him to sit at the Master's feet, forgiven, restored, renewed, thence to go forth clothed and in his right mind, is the supreme miracle of the grace of God, in comparison with which all else sinks into utter insignificance. Heaven would come into thousands of hearts and homes if Christ could have His way and say to the truly penitent, "Thy sins are all forgiven thee, go and sin no more."

When thus you unite these three agencies—the medicinal, the mental and the spiritual—you have a complete summary of the ministries of life. You do not trust God less when you include them all, nor do you honor Him more when you exclude any one of them. They all belong to the world in which God has placed us, and of which we are a part.

Now may I ask you to note in a concluding word just how this works out?

1. First, it is philosophical. The ideals it reveals, the motives to which it appeals, the forces it sets in motion, are such as to promote a type of religion which is absolute. It satisfies the highest needs of the individual, justifies the ministry of suffering and struggle, provides the highest standards for society and by the common agreement of the wisest and best of mankind, furnishes a dynamic through which the religious progress of humanity may be attained. Here you are in the presence of the supreme in life.

It is scientific. It makes for the progress of the world. It is not tied up to any passing form. To the statesman it means, better laws; to the moralist, finer discipline; to the reformer, new environment; to the saint a diviner passion; and through them all it is the leaven that transforms.

It is practical. It works. It is comprehensive, yet easily understood. It meets all of the requirements of our being. May I suggest this simple plan? Pencil in hand, read one chapter a day of, say the book of Acts, or the gospel of John. Mark the most helpful verse. Note the promise it contains, the lesson it teaches, the prayer it echoes. Write out the truth that comes to you. Make it your own. Live by it and with it during the day. Take time. Do not hurry.

If you do this it will transform your whole life. Fear will be replaced by trust. You will get release from anxiety. An inspiration born of the presence of Christ and of confidence in what the finished product is going to be will bring the peace of God into your soul and put the melody of contentment into your life. Each day you will be given strength for the task. "As thy day is, so shall thy strength be." As you follow the gleam you will realize your dream and in your inmost soul you will know assuredly that He who calls you will one day crown you.

I am speaking to some who know in their hearts that just plain Christianity is fitted to meet man's nature and needs. It is reasonable and it appeals to your reason. It is manly and it appeals to your manhood. It is divine and it appeals to all that is divine within you. It is the highest and best we can conceive or know. Why do you not heed the call of Christ? You can't overestimate the importance of such a step. It is the beginning of everything, higher manhood, wider influences, truer happiness. Jesus said it was so great that there was joy in the presence of the angels of God because of it.

Blessed is that man who thinks wisely about Him who hath loved us from the foundation of the world.

THE CHURCH PEACE UNION OPPOSES THE DEMAND FOR INCREASED ARMAMENTS.

Dr. Frederick Lynch, secretary of the Church Peace Union, founded by Andrew Carnegie, on February 10, 1914, announced in the daily press of December 17th that the Union was unqualifiedly opposed to the present-day demand for increased armaments for the United States, and that the trustees had decided that not only should an appeal be made to the people to withstand such a demand, but that Congress should be asked to discover how the $250,000,000 now spent annually on our defenses may be more effectively expended, if it is true that neither the Army or the Navy are efficient in spite of that enormous expenditure.

The stand of the Church Peace Union is outlined in a resolution calling upon men everywhere to renounce the policy of armed peace, which was passed at a recent meeting of the trustees held in New York City at the residence of the Rt. Rev. David H. Greer, Protestant Episcopal Bishop of New York. Bishop Greer is the President of the Union. The resolutions are:

"Whereas, the world is passing through an awful crisis, and men everywhere are sorely confused in their notions and bewildered in their judgments;

"And whereas, it is the duty of God-fearing men to increase in the world the stock of good-will, and to devise means by which the recurrence of the present world-tragedy may be rendered impossible;

"And whereas, the United States, because of its position and power and traditions is under bonds to do what it can toward the reshaping of the opinion of nations, and the moulding of a new and nobler world policy;

"Therefore, Be it resolved that we ask all the pastors and teachers and other religious leaders to bend their minds to the great task of creating and fostering a deeper spirit of racial sympathy and international good-will, and of exalting in men's hearts the divine ideals of human brotherhood;

"And be it resolved, that we appeal to the American people to withstand the present demand for increased armament for the United States. We are already spending each year the enormous sum of $250,000,000 on the Army and Navy, and if neither of these is now sufficient we would

ask that Congress discover how the money of the people may be more effectively expended.

Upon the hearts of the American people we would enroll the duty of national preparedness in mind and spirit, that we may worthily meet the crucial situation by which we are now confronted. Military preparedness having proved to be inadequate as a safeguard to the world's peace, we call upon men everywhere to renounce the policy of armed peace and to seek and to follow a better way."

The Church Peace Union is the second Carnegie Peace foundation, Mr. Carnegie having given its trustees $2,000,000 on February 10, 1914, the day of its establishment.

Its purpose is to promote the cause of international peace through the churches, Catholic, Protestant and Jewish, each of its twenty-nine trustees representing some one of the denominations. They are as follows: President, David H. Greer, Protestant Episcopal Bishop of New York; His Eminence, James Cardinal Gibbons, of Baltimore; W. H. P. Faunce, President of Brown University (Baptist); Bishop Luther B. Wilson, of the Methodist Episcopal Church; Jas. J. Walsh, M.D. (Catholic); Francis Lynde Stetson (Episcopalian); Rob't. E. Speer (Presbyterian); Judge Henry Wade Rogers (Methodist); Rev. Junius B. Remensnyder (Lutheran); George A. Plympton (Presbyterian); John R. Mott representing Student Volunteers and Y. M. C. A.); Dr. Wm. Pierson Merrill, minister of the Fifth Avenue Presbyterian Church; Edwin D. Mead of Boston (Unitarian); Dean Shailer Matthews, of Chicago University Divinity School (Baptist); Borough President, Marcus M. Marks (Jewish); Dr. C. S. Macfarland , secretary of the Federal Council of Churches; Dr. Frederick Lynch, representing the Peace Commission of the Federal Council of Churches; Rt. Rev. William Lawrence, P. E. Bishop of Massachusetts; Rev. Jenkin Lloyd Jones, of Chicago (Unitarian); Dr. Charles E. Jefferson, Pastor Broadway Tabernacle (Congregational); Prof. William I. Hull, of Swarthmore College (Friends); Hamilton Holt (Congregationalist); Rabbi Emil G. Hirsch (Jewish); Bishop E. R. Hendrix (M. E. Church, South); Dr. Frank O. Hall (Universalist); Archbishop J. J. Glennon (Roman Catholic); Dr. Arthur Judson Brown (Presbyterian); Dr. Peter Ainslie, of Baltimore (Disciples of Christ); Dr. Francis E. Clark, representing the Young People's Societies.

THE GIRL WHO STOOD THE ACID TEST.

By Dr. Loyal Lincoln Wirt.

It is hard enough for a man, on the Lyceum and Chautauqua Circuit, to keep his smile and his optimism. There are many trials to the flesh with broken rest, long jumps and poor accommodations. But with a woman these must be infinitely more trying.

I shall never forget the heroic incident which befell that rare spirit and gifted reader, Miss Annie Theresa Davaut, while we were traveling the Chautauqua Circuit together a year or two ago; an incident which taught the men of the party a much needed lesson, and kept them smiling the rest of the summer.

Despite the heat and the usual discomforts of the one-day-stands, her incurable sunniness and habitual search for the bright side of every untoward situation made our pessimist shake his head and wickedly paraphrase Satan's comment upon Job. "Let some calamity put forth its hand and touch her pretty dresses, and then see what will become of her cheerfulness."

Strangely enough that very thing happened. A big trunk, filled with new "creations," keepsakes and feminine treasures was missing one day. Immediately telegrams, letters and personal appeals filled the responsible railway official's life with interest if not regret. At last, after two weeks absence, the trunk appeared at our town. The whole party adjoined to the station to welcome the wanderer. Its appearance was not reassuring. No prodigal ever showed more unmistakable signs of a far country, and riotous living.

The lock refused to recognize the key. The pessimist was at hand with hammer and chisel. When the top was lifted the condition of the contents of that trunk would have brought tears to a stone, and strong words to the lips of a person. The trunk, by some trainman's carelessness, had probably fallen into a river, and there remained for twenty-four hours.

Silks, laces, parasols, evening dresses, lingerie, jewelry and a hundred treasures each with its happy association, were utterly ruined.

And the brave little optimist, what did she do; rave, weep and call on the heavens to punish the soulless corporation? No, Annie Davault is not that sort. While the rest of us were starting in on the expletives she quietly said, "Never mind. It's all right. Mother will send me another dress." That night she gave one of her choicest programs with all its usual spice and sweetness and wholesome, bubbling joy.

Nothing can ever go awry in my life again without the remembrance of that tragic open trunk and one of God's sunny angels standing by, smiling through her tears, and saying, "Never mind. It is all right."

Ella Wheeler Wilcox will forgive me, I am sure, if I change her lines.

"The girl worth while is the girl with a smile,
When everything goes wrong."

Among the Churches.

San Francisco, First.—The pulpit will be occupied the first two Sundays in January by the Rev. W. W. Willard of San Jose; the third Sunday by Dr. Van Horn of Oakland. and the fourth by Albert W. Palmer.

Bay Point.—The work at Bay Point is in charge of Mr. Minkler, a student in Pacific Theological Seminary. He is rendering excellent service. Last Sunday eight persons were received to membership, two coming on confession. Superintendent Rathbone was present and administered the communion and baptism.

Antioch.—Antioch Congregational Church recently received seven new members into church fellowship on confession of faith, and five received baptism. The pastor, Rev. Arthur B. Roberts, reports that a very successful bazaar was held on December 11th, the net proceeds, amounting to $400. This is the third bazaar held during his pastorate of three and one-half years in Antioch, and each of the others netted the church $500, making a total of $1400 from this source alone, while during the fiftieth anniversary celebration recently held there nearly $300 was subscribed

toward the parsonage debt, the greater portion of the bazaar receipts being applied to this fund.

Weaverville.—At a church meeting recently it was voted that the pastor be given the privilege of taking one or two Sundays every month to serve the people in the outer districts where services had been seldom or never held. In fact, the whole county was given to him as his field of labor. He is the only Protestant pastor in a territory of three thousand square miles. The settlements are few and far between. It takes three days to make the return trip from one of the closest outstations. At Weaverville we have organized two societies, a Senior and a Junior religious training school. One meets on Sunday night, the other one week nights. The Junior school is directly in charge of the pastor. The pastor's wife has organized a Montessori school, which holds its sessions in the parish house. She took her training under Dr. Montessori this summer in San Francisco. While in San Francisco she received a very flattering offer to take charge of a Montessori school in the city. But Weaverville feels itself fortunate to have such a school as a part of the community activities. The school has already become popular. The church during the last six months has been weathering bravely a financial storm. It looked dubious at times. When the pastor offered to resign to relieve the stress, the people flatly refused to entertain the suggestion, saying, "We can't afford to let you go. We'll get through somehow." The services are well attended. The pastor has been giving a series of sermons on the modern applications of the Sermon on the Mount. He has been asked to repeat some of his talks. He has finished his series on "Spiritual Arithmetic."

NOTES AND PERSONALS.

At the meeting next Monday of the ministers of San Francisco and vicinity the paper will be by the Rev. E. B. Hart.

The First Congregational Church of San Francisco has lost a faithful and valuable worker in the death of Mr. George J. Wright, who had been superintendent of the Sunday School since 1910. Since 1908 he was one of the deacons.

Rev. Fred Vining Fisher, one of the men who so splendidly presented the attractions of the Panama-Pacific Exposition to a nation-wide audience, and who had such a large share in creating sentiment favorable to the Exposition in California and throughout the United States, is now pastor of our Oroville church, and is the much-loved leader of a large and enthusiastic congregation. Mr. Fisher has done much platform work in Chautauquas throughout the country in addition to his publicity work for the Exposition, and has been especially active in the promotion of public sentiment for peace. He is a special contributor for The Outlook, and is engaged in various lines of special investigation. It is interesting to remember how many good California Congregationalists worked under Mr. Fisher's direction in the publicity campaign for the Exposition in the East—Loyal L. Wirt, Charles S. Osgood, and Dr. Rader, whom we may claim as a Congregationalist, though he is at present attached to another denomination.

Sin has many tools, but a lie is the handle that fits them all.—Dr. Holmes.

The Home.

APPLES OF GOLD.

A young girl was passing her aged great-aunt one day when she suddenly stopped, laid her hand gently on the white head beside her, and said, "How pretty and curly your hair is, Aunt Mary! I wish I had such pretty hair.!"

The simple words brought a quick flush of pleasure to the wrinkled face, and there was a joyous quaver in the brief acknowledgment of the spontaneous little courtesy.

Few of us realize the dearth of such attentions which the old suffer. Many of them have been persons of consequence in their prime. As illness and sorrow gradually weaken their spirits they retire into the background. They are no longer pursued by the honeyed words which interest or affection once heaped upon them. Too often they linger on in more or less cheerless obscurity until they die. Even if they are surrounded with what are called "the comforts" of life, they lack the sweet stimulus which comes from social appreciation.

"I was astonished to find what an interesting person that old lady is who lives at Mrs. D.'s," remarked one lady to another. She seems to be an aunt or a great-aunt of Mr. D.'s, but she has always sat back in a corner when I have been there, and I never supposed that she knew anything in particular. Yesterday Mrs. D. appealed to her several times. It seemed to draw her out. She is remarkably intelligent and has had wonderful experiences of life."

"Did you think to tell her how much you had enjoyed talking with her?"

"No; that didn't occur to me."

The knowledge that her words and personality had so favorably impressed her visitor might have given the quiet old lady a pleasure which would lighten weary hours. "There is no tonic like happiness."

A young man said to his mother: "You ought to have seen Aunt Esther today when I remarked casually, 'What a pretty gown you have on today, and how nice you look in it!' She almost cried she seemed so pleased. I hadn't thought before that such a little thing as that would be likely to please her."

"I never expect to eat any cookies so good as those you used to make, mother," said a bearded man one day, and he was shocked when he saw her evident delight in his words, for he remembered that he had not thought to speak before for years of any of the thousand comforts and pleasures with which her skill and love had filled his boyhood.

On the other hand, the old people in their turn have a responsibility. This thought was suggested by the remark of a wise old lady, who practices constantly her own theory.

"Few of us aged ones realize," she said, "how much we ought to exert ourselves as we grow older to make ourselves agreeable. We all know that as the years pass on we become more and more burdensome usually, and we would all wish to make as little trouble as possible. Our vivacity is largely spent, our minds often fail to respond to the talk of others, and we feel weak and languid. But we can usually, unless really ill, manage to bathe and dress and even decorate ourselves carefully each day. We should feel that it is necessary to be far more particular in such matters than when we were younger. The time is generally ours if we can only muster the courage, and that we must get. We

must take an interest in making ourselves presentable and agreeable."

Aged people, especially women, are often keenly sensitive in regard to their personal appearance. When they have taken great pains to look as well as possible, a word showing that their labor is appreciated cheers them sweetly. It is no stiff and perfunctory compliment which they long for, but the kind word which they know in their soul that they have deserved.—Kate Upson Clark.

For The Children.

GIVING JOY.

"I think," said Alice May, opening her dark eyes very wide and staring straight out through the row of maples, "it isn't fair." Her straight black locks dropped dejectedly about her face. The corners of her mouth drooped. Her brow was drawn into little puckered lines.

Aunt Sadie glanced sharply at her. Then she drew the spread carefully up over the bed she was making, and bending, thoughtfully, smoothed it, first this side, then that. "Well, honey?" said she, picking up a pillow and giving it a soft little pat.

But the girl, staring straight ahead through the maples, said never a word.

Miss Weston reached for the other pillow. Then she crossed the room and picked up a bit of sewing. "I see," she smiled, 'you love the maples, as well as I."

Alice May nodded. Then she gulped. "I don't know what I'm going to do," she said, "after you go home tomorrow."

"Why," Aunt Sadie responded, brightly, "I suspect you'll do about as you did before I came—go to school, study, make doll dresses and read your beautiful tales."

Two great tears rolled slowly down the small, thin cheeks. "'Tain't fair," she repeated once again.

"What?"

The young face quivered. "For God to make some folks pretty, and some—ugly!" The words were a little wail. Hot-red flushed the sallow cheeks. "I never had any one to care, 'cept just you," she said; "and now you're going, and I just—wish I was—dead-d-d!"

The little orphan girl winked hard. In spite of all she could do, two more tears rolled down her cheeks and splashed to her apron.

Otuside the window a bird began to sing.

Aunt Sadie smiled. "See, dear," said she, "the way he swells his little throat."

"I don't care about birds," the retort flashed back

"But," continued the steady, sweet voice, "you care about me, don't you, dear?"

"Course."

"Then listen." The bit of sewing slid to the floor. Aunt Sadie leaned forward. "God doesn't make folks ugly," she declared; "they do it themselves."

Turning at last from the maples, Alice May fixed her wide bright gaze on her aunt's face.

"What an idea!" she said, slowly! "do you 'spose I'd make myself this way? Guess," with a laugh that was almost a sob, "I'd have curls and blue eyes and pretty skin, and folks to love me if I could."

"Well," Aunt Sadie nodded, "you can't change the color of your eyes, my dear, I'll admit. But black eyes can be as beautiful as blue, and straight hair as curls. The skin's easily managed. And having folks love you is the easiest of all."

There was no answer. The young person sitting by the window turned once more to the maples. The bird sang on, and on.

"Supposing," said Aunt Sadie, "we start with the loving problems first. Because, you see, that sort of brings in all the rest, in a way."

Still silence, except for the trilling song.

"Will you promise," the calm voice continued, "to do just as I say for a month, fair and honest, square and true? And begin now—this very hour?"

She waited, glancing thoughtfully at the discontented little face, the small swinging leg, beating such dismal time against the chair. "Because," said she, "you love me."

"I'd do anything for you!" Alice May's voice was low.

"Then," a little smile curled Aunt Sadie's lips, "stop looking through those maples. Listen to the bird. Watch him. Lassie, it isn't red cheeks and curling locks and blue eyes that make folks love you. It's just the being lovable. And one of the very best ways to begin is to be interested in all the things God has made. That's his bird. See its little throat? How it sings! Watch it throw up its head for very joy of living. Next—you're God's, as well as the bird. See yourself. In a sensible, whole-souled way, lassie, keep tidy and sweet."

A little gleam of interest came into the young face. "But," she questioned, "what's the matter?"

Aunt Sadie laughed outright. "You'll find out," she replied, emphatically. "Never mind that part now. The first thing I want yo to do is to watch the birds."

Alice May nodded. "'Tisn't very hard, so far," she said.

"Go to your window in the morning," Aunt Sadie continued, "and see how happy they are. Think about them through the day now and then. Watch them bathe, drink, smooth their feathers and keep themselves trim and sweet. Little girl, whenever you can, copy them. Smooth your hair until it shines. Take a morning bath. Go out of doors at least an hour every day, for a romp, instead of sitting humped over your book all the time. And sing, sing, sing!"

Reaching out, she touched the dark head gently. "Honey," she said, "more than all else, I want you copy them in giving joy. They give it in the only way they can—by song and sweetness. Everyone, child or grown-up, will find all the love they need if they copy that one feature of the birds. But, dearie, don't forget you can't give all the joy possible unless you are sweet, and tidy and cheerful. And listen: love not only comes, but what you call ugliness somehow drops away. Not all at once, you know. But if you are really in earnest about it, you will begin to look sweet to others and feel sweet yourself long before the month is through."

"I'm going down, now," she smiled, rising as she spoke, "and leave you to begin."

Left alone, Alice May crossed the hall to her own room.

Going to the glass she began to brush her hair. When it was quite smooth she tied it with the broad, cherry

ribbon Aunt Sadie had given her. "It does almost shine," she said. "I didn't suppose it would."

Then, quite suddenly, another bird on another tree began to sing. Alice May drew a long breath. "I promised," she said, half-defiantly, and throwing back her head, she began to sing.

"Give joy. Romp outside every day."

She repeated the words thoughtfully to herself. Glancing down, she bent and tied her shoes more neatly. "Aunt Maria says I don't know how to be tidy," she said. Then she scrubbed her face until it shone. "I guess 'twould give her joy if I was," she mused slowly. "I'd rather read, or sew. But I promised, and if 'twould make me pretty I'd be so glad. But, course 'twon't. I know better'n that."

Running down, she and Dandy had an unheard frolic on the lawn.

Then she went into the house. She was singing again.

"Give joy."

Aunt Maria was still washing dishes.

Of all things, Alice May hated dishes. But, "I'll do 'em, Aunt Maria," she offered.

Aunt Maria turned—tall, angular, stern as ever. Alice May wondered sometimes if she ever had smiled. "Well!" she exclaimed. "What on earth's happened to the child!"

Alice May swallowed. She wondered what was the trouble now.

Slowly her aunt wiped her hands. "You look almost pretty," she declared, "with those sparkles in your eyes. Well, well, my dear, I'm sure I'll be right glad of help."

It was the first time Alice May had ever offered to help. It was the first time Aunt Maria had ever called her "my dear."

The corners of her mouth curled upward into a little smile. "Give joy," she whispered under her breath, and, reaching out touched Aunt Maria's hand. "And," she promised, "I'll do the sink good, and scald it—honest, true."

A queer little look came into Aunt Maria's face. Then, all in a flash she bent and kissed her. "It did me good, child," she said, "to hear you sing."

She held her at arm's length. "You are positively growing pretty," she declared again. 'I don't understand it. You certainly were as plain as ever at breakfast time. How your hair shines!"

"Give joy!"

Alice May's lips opened once more. It was easy to sing after all. Aunt Sadie knew. She knew!

Then, as suddenly as it began, the song stopped.

A resolute little line touched her lips with sudden sweetness. "I won't stop," she said, slowly, "after a month. I'll keep on, forever 'nd ever. I didn't know I could feel so good—L. D. Stearns, in Baptist Boys and Girls.

We might have peace, great peace,
If we would not load ourselves with others' words and works,
And with what concerns us not.
How can he be long at rest
Who meddles in another's cares,
And looks for matters out of his own path,
And only now and then gathers his thoughts within him?
—Thomas a Kempis.

WIN SUCCESS
Through
Mental Efficiency
The Science of Achievement. Road to Health and Prosperity
Send for Free Booklet **HOW TO WIN**
Exposition Club, Mental Efficiency League, San Francisco

MISS BARNARD'S
Kindergarten Training School
2192 Shattuck Ave., Rooms 6, 7, 8. 9
State Accredited List
Address
GRACE EVERETT BARNARD
Hotel Shattuck, Berkeley.

Free Kindergarten Normal School
of the
Golden Gate Kindergarten Assn.
Accredited by the
State Board of Education
Miss Virginia Fitch, President
Miss Anna M. Stovall, Principal
Address: 560 Union St.
SAN FRANCISCO, CAL.
Telephone Douglas 4143

POMONA COLLEGE
CLAREMONT, CALIFORNIA
Twenty-eighth Year Opens Wednesday, September 22, 1915.
Incoming Freshman class limited to one hundred men and one hundred women. An opportunity for a few well-qualified students to enter the second semester, February 1, 1916. For application blanks or catalogs address,
THE REGISTRAR.

Pacific Theological Seminary
Located at
BERKELEY
Seat of the University of California.
Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low.
Address **PRESIDENT, C. S. Nash, D.D.**

MILLS COLLEGE
A COLLEGE FOR WOMEN
Suburbs of Oakland, California
A College of high standards and excellent equipment. Entrance requirements equivalent to those of the University of California and Stanford University. Recommended students received in either University class for class. Twenty-one departments. Fine opportunities in Home Economics, Library Study, Music and Art, Modern Gymnasium and outdoor life in ideal climate. A Christian College, undenominational. Semesters open September 14, 1915 and February 2, 1916.
For Catalogue and Information, Address,
REGISTRAR, Mills College P. O., Calif.